

TUESDAY MAY 7, 1963  
Played July 18, 1963

You know, we talk every once in a while about the difficulties of maintaining any attempt or any effort at consciousness. And how the least little thing can throw us off. If you look at it that way, it becomes quite hopeless because we are so constantly under the influence of little things. And when they have, in themselves, the ability to throw us off or, rather, that we have not enough strength to see it and to see it in time and ~~then~~ then to overcome or to have the desire to wish to overcome it, then we are back again in ordinary life, ordinary functioning and our mechanical existence.

But this particular law, if you want to call it that way, works also the other way. That is, the little bit of something can also throw us on. Look at it as if it a switch. You can throw it off and you can throw it on. And there is a possibility that certain things, also of a very small nature, can bring us back to the realization that work is necessary and that, in that way, we are reminded and perhaps reminded in such a way that we have strength enough to do a little bit more about it than just acknowledging the fact of the thought or the feeling, but that we do something really at that moment.

But, of course, at the same time it is not a one way street which is equal to the other way. The dice are loaded simply because we happen to live on Earth; simply because we happen to carry with us ourselves which has existed for quite some time in an unconscious state. And therefore, there is a dead weight that we have to overcome. And, for that reason, the least little bit something that will throw us off is simply because there is such a tremendous attraction

of that what is represented by ourselves which is our unconscious state, as against the possibility of being a little conscious. And if we want to go in the direction of consciousness, there is very little in that realm of consciousness that we even could consider ourselves as our own, of something that could belong to us and would be, surely, as birthright, belongs to us. But it does not mean it is available. And, as I say, this difficulty will always remain as long as we are on Earth because Earth represents for us this dead weight, and the Law Of Gravity represents for us our unconscious state. And our body represents for us that tremendous volume of heaviness which calls to us and wishes us to remain unconscious.

With other words: The question of Mother Nature not allowing us, not willing to allow us to wake up is exactly what we have to fight against. On the other hand, that what can help us to wake up, what is it in one? I can say it is a ray of light. I can say it is the sun. I can say it is a voice of my conscience. I can say it is a little memory of something that is of a different kind of nature that I remember maybe from my early youth. Maybe it is something that I have had as an experience which, at certain times, can come to the foreground and then, because of the difference of taste, I will remember it and then I say, "Yes, I wish that."

The question is only if I allow this kind of situation to continue and I do not do anything about it, after a little while even these little indication of what we might then call rays of light also will disappear because a preponderance of the darkness will simply eliminate them. And if I, remaining and wishing to remain mechanical, do not do anything about them, pretty soon I will find myself in a state where not even the -?- calling of an alarm clock will wake me up. I can get used also to any of these

things which, at the time, may have been very useful to me, particularly when I started with work and I have curiosity and I run at a certain amount of initial energy. And when that runs out, then my problem starts. How will I continue? And what will I do now in order to get something that really remains worthwhile and that I constantly am reminded of my particular duty of obligation towards my real essence?

I have to create certain things in myself which is not work but which is the preparation of work. With other words, I have to make in myself a certain soil in which plants can grow. But the preparation of the <sup>soil?</sup> soul is quite essential. After it has been made and it is porous enough, then I can depend a little bit of certain other outside help like the sunshine, like rain, like conditions in the atmosphere, like not as much ~~as~~ during the night. That certain things start to grow in one as if it is spring. And that actually that I could then, you might say, sail with the wind, going from spring to summer. But I have to do some preparation. And what is the preparation regarding my psychic life? That I will create such conditions in which, when I hear this possibility of being awake and it kindles in me a desire that I really want to do something, that there is a certain response in me; that is, that kind of voice finds its own essential friends.

This is really the problem. The problem exists. The problem will not be solved when we remain narrow-minded in pursuing only Gurdjieff. You must understand this. Gurdjieff had ideas which he naturally and thru his life and whatever he did in his life propound and what he, as person, manifested and which he, to some extent, crystallized in some form for us. The ideas, of course, as you know, were not Gurdjieff's. They were re-formulated by him. And to him overlastingly we are grateful for the way in which he has done it.

And what he actually has done for us is probably something which we cannot pay for. But, in any event, the ideas are there. They are for us in some way or other if we possibly can use them and utilize them to our own advantage. We have a right. At the same time, they, by themselves if we believe in them, could make us narrow-minded because immediately when I say, "Yes, Gurdjieff; oh, such a thing is not Gurdjieff", then I close up all possibilities of having those, what I call, little side effects which belong to the preparation of the soil.

You see, if I believe that it is necessary to become objective, and that I see that the realization in myself of the necessity of that objectivity, that desire for becoming non-identified, the desire actually of observing myself and seeing myself as I am, and realizing the tremendous difficulty that is involved when I try to do that and make this effort, I have to put these ideas against a certain background which gradually, in my own life, will undo some of the other notions which I now, in a general way, connect with this effect of Earth or that is natural. My interest has to be aroused in directions which are closely related to the ideas of living, to ideas that are worthwhile, to ideas that other people have worked with and perhaps have reached certain conclusions, even if they never knew Gurdjieff.

We are, you might say, under Gurdjieff's influence. Therefore, even when we say that Gurdjieff has said certain things which other people have not said or, at least, not said as well or not as clearly, that we must make that kind of acknowledgment. It does not mean that we have any kind of a judgment about the mystics or about, what will I say, Buddha, Zohar, Rosicrucians, Sufi, many of the religions of the world, many of the philosophies which have existed and about which we do not know so much any more, many things that could have

helped us if we had lived at that time, and many things that even at the present time, could form the background in order to place the ideas that we are interested in.

We prepare ourselves in order to create the little things that will help us to go in the right direction and that will help us prepare our own soil by remaining interested in ideas which have to do with out essential life. And that already, beginning as preparation, as something belonging to a study of oneself, even if I know that I cannot be objective, that I at least go in that direction of trying to become objective and make effort to remain interested in ideas which have existed for a long, long time and probably, at that time, represented the same kind of essential value as we now attach to the ideas of Gurdjieff or that what he writes about and what he has told us.

So do not forget that there are many things in which we really could become interested by reading, by thinging, by ~~meditation~~ meditating, by digesting, by placing it in the proper surrounding, understanding conditions under which such thoughts, thoughts of the Bible, maybe thought of the Koran, thoughts of the Torah, thoughts of that what Persia represented, what Egyptians had, what we could find out about Atlantis without having to refer to Beelzebub. We could find out about the different ways of how Hindus, how Indians, how such people, what we call in general, of the Orient, how they have lived and how they have written and what they have done.

We are tremendously provincial and you know it. And I say in order to overcome the difficulties that are naturally inherent in the pursuance of any idea of, let's call ~~it~~ it with a general word, objectivity; the difficulties that I will have since I have a fight on my hands, will be helped if I prepare myself to become much more interested in the things of the heart and things of the mind, even



If they are not immediately things of an activity. Where is my interest that I want to sit up with a book, really to find out what is meant by it? Where do I go? Do I actually, when I do not know a certain word, do I go to an encyclopedia and find out? So I try really to dig into it and sit down and study intellectually? Or do I sit and be quiet, trying to come to a certain realization by means of a feeling; by means of trying to understand in a certain way, even if it is not by means of my mind? But at least that I get a certain taste; that I am now that kind of a provincial fellow who has a judgement about Boehme or anyone of such a nature. And I certainly am sure that I could not touch even what they, in themselves and their own lives represented, even to the extent that they may not have been able to write it up so that I could read it and criticize it. I have no right whatsoever unless I know what I am talking about, to have any kind of a judgement about anyone who has gone on before and who has died in his belief.

I only will know when I am. This is the one thing I know. And the more I am, the more I will make allowances for anyone who has lived to the best of his ability and his knowledge and his heart in order to reach that what every human being, from the beginning of time, has tried to solve; his place in this life and the representation of life and what the meaning is and what his aim would have been and how he solved it regarding his family and the people with whom he associated. This is the important part.

I say in-grown toe nails. This is what, if we allow it, a group like this could become; happy that we may have achieved something because we can be fortunate that we know something about ~~subjectivity~~ objectivity. And, in reality, we do not know it because, if we are honest, we know how stupid and how small we are. And I am not saying it simply to make it more difficult. I am saying it exactly for the

opposite: in order to prepare oneself.

"When Jesus was found in the temple when He was twelve years old, He said, "Didn't you know I had to be in the things of my Father?" Not even His parents could understand that a young boy has to do something of that kind. What is there is us that really realises, to some extent, to these wishes of when we say, "Yes, we come here and we read a little bit and sometimes we talk a little bit and sometimes maybe we work together a little bit over the weekend and maybe we do some work on an Index." What is there for the rest of the day that we are actually reminded of our, I call it a little while ago, birth right; what we are as human beings, what we are supposed to be and for which we have taken the responsibility. If we understand that responsibility at the present time, then we should almost work day and night.

But, of course, we do not and we cannot. Professionally we are unable. But we can, at certain times, come very well to oneself and then try to remain in that state, simple, even if we cannot turn our finger and remain conscious for more than two or three seconds. It is not a question that it is hopeless at all. It is something that can be done even with ordinary means and ordinary means of unconsciousness. We can prepare for it. If I go and take a trip, I prepare for it before I take the trip. I make arrangements with an agency; I have some money and I buy a ticket and so forth and so forth. And then finally I go because I have prepared/

What do we do to plan? Work does not stand by itself. Work is not a theory. Work is not something which we enjoy when we sit here and we listen a little; or that I feel sometimes when I when I read a book and I say, "Ah, that Gurdjieff, my, what a wonderful man." Or when I read about the remarkable men he has

met and I try to imagine myself: What would I do in such conditions? What is there in me that is like a universal workshop? What kind of interests have I got? I say I am provincial simply because I have very few interests and for the rest, I am not at all interested because I feel that I may be superior or I find an excuse because my whole day is devoted to earning some money.

Waste, waste of time. And unless we understand this, that there is a waste of time in our ordinary daily life, we will not look at work in the correct way. Shocks, yes; experiences, also ~~good, work~~ <sup>also</sup> every once in a while being taken up a little, certainly, ~~work~~ <sup>also</sup> good. But for the rest, and I am talking about the rest; I am not talking about the moments that we are very good; I am talking about the moments where we could be a little better. Aside from the fact that there will be many moments that we never could work, there will be several that we could make a little but more of an effort. And only then can we expect that the little things will turn us the right way and not the wrong way.

We have to make up our mind that we really want to do something about ourselves. If that is there, we make an effort. If that is there complete, we make a super effort. Try to understand this. Effort is ~~work~~ that I apply all of me in that effort even if I lift my little finger consciously, with all of me, that effort is a super effort. Do not misunderstand this terminology. Super effort does not mean that I go faster. It does not mean that when a machine is already a machine and it goes twice as fast it becomes conscious. It is idiotic, such things. It does not mean that I have to brave the rest of the world and that I will have to go out in the rain and the sunshine and whatever it may be in order to get some soup to warm my stomach. Super effort means that I have to be all there. That is the reason for super effort because if there were easy, I



would have, even with an ordinary application of certain things, that I say, "This I ought to do in order to become conscious", I will do it with my head. I will do it with my activity, with my physical center but my feelings will not be involved ~~much~~. The difficulty is that I introduce my feeling, that I really wish and then, in becoming an entity, that is my effort. And it is a real effort at that time even if it may last for one minute or a second. The super part is that intensity that is in my effort; not just a fleeting moment. Otherwise, how else? Where will I make or draw a line between effort and super? What is it? What is the difference between a super and an ordinary ~~off~~ one? Where does it begin? Where does super start? You will not know. When do I call something super? For me, of course; what is super for me may not be super for someone else, if I judge by results. Maybe I am lame and I cannot walk one mile extra: Can't I make a super effort simply because I happen to be lame? If my general type of a slow one and I function that way and I cannot make myself do certainly faster or twice as fast, does it mean that I cannot work? Naturally, it is dependant on my attitude towards it. If I have a real wish, if in that will I will go against my natural desire, my natural habits, if I try with this real wish to undo these things that are usually obstacles, then I make a super effort to overcome them. The attitude if the super effort is myself; not in that what I expect. When I am, really, all of me; that is the difficulty.

I say this because many times these things are misunderstood. Our aim is to wake up. Our aim is to prepare ~~the~~ the soil for that in order to have an instrument that can function in the sense of being awake and aware; that will actually respond, correspond to the question of: What am I at the moment when I do? Where is me at that moment? Is that what continues to exist being seen by something

that is, at that moment, free? These are the problems. The problem ~~xxxx~~ in the effort and the superiority almost of that effort, is that I, at that moment, take away something from me and it costs me something. I call it my I which is part of me but it is fastened on to me. And I have to make an effort to break it loose so that I can say, "It is separate from it."

I have that problem with my mind, My mind continues to think. When it thinks, all of the mind is trying to become engaged in that activity. I call it a mental activity. A little bit of pondering, a little bit of formulation and that is about it. But, what is work? It is that part of my mind starts to function a little differently in a way in which my ordinary mental functions are not used to behave. And, in doing this, I create in my mind the possibility of another faculty; the faculty of observing, the faculty of objectivity, the faculty of accepting myself as I am. This requires an effort of a very fundamental nature because it did not exist before. It has to be introduced. And everything surrounding it objects to it.

When I want to do certain things regarding, let's say, unnecessary emotions, unnecessary motions, if I want to preserve and conserve energy represented by that, I have to make an effort to separate out certain things from other things. It is as if I sift the grain and the chaff is blown away. If I make a distinction between personality and individuality, I have to know what I am talking about. If it is a question of separating certain things, what will I separate? What will remain? Where is I when I say, "I see myself" or when I say "I am."? And what is this I that then, at that moment, can say it; that I has no pain altho it has interest; that I is not effected by the conditions of my ordinary body; that I is not effected by this superfluousness of that kind of energy which, ~~xxx~~

if I stop certain processes like tensions of my muscles, could become available? But, even at that, when that energy is available, is it available for the growth of I? What are the requirements for I to grow? That I am awake. Otherwise, even if I temporarily make a little distinction and it is as if I am freer a little bit, what is there to see this unless there is something in this chemical factory that changes and converts the energy onto an energy of a higher kind which is then food for I.

Why don't we talk about different levels of being? Just assuming as if I make a little attempt and I have a little extra energy left, where will it go? I have some extra energy left; let's say I am relaxing. What will happen to it? It will go down the drain. There has to be something to guide it. Unless I am awake, I will not even know what I make have as extra energy. If I relax, it will go into all kind of laxiness, all kind of thought, all kind of nonsense, even if I relax my muscles. What is need is together with ~~xxx~~ such things, that I make an attempt of being a little different from usual; that there must be something that can receive it/ And I only will get that when I am awake.

When I become aware, when I honestly make the effort of that kind of separation so that when I exist and when something in me exists that that can be fed and the ~~xxxxxx~~ fact that I am then in that objective state means that when my body is in that state, that is, when my posture of emotions is correct, when my feeling is interested in the possibility of growth, when my mind is in such a way that it is allowing the possibility of further evolution of this mental faculty to become objective, when I am with my physical body in that kind of a state, wishing to receive, then in that state of myself the energy that is available is converted into a different rate of vibration. And then it can be used as food for any being of a higher scale.

This question, again I refer to it. I do not know how much you have read of what was being read over at the Foundation. But it behooves all of us, if we do go, and some of us do not go, at least read as if you could prepare; as if you would try to digest whatever might be read; as if that what is being read could be of use to you. This question of mind, the question of heart affecting the condition of the body and that if I only could find by means of certain physical postures what my thoughts would be and what my feelings would be, everything would be well. But, it is not true. That, unfortunately, is a one way street. My mind to my body exists. My heart to my body exists but not reversely. Therefore the condition of my physical body will not help me to give me automatically or mechanically the source of either my heart or my mind. It cannot be done. You try it. You sit in a position as if you are praying. Do you think you will pray? You can have a serious face, but you will not have the experience of prayer. The only way by which the road will be opened, that is, that one way street becomes a two way street, is when I wake up. When I am awake, then many things happen in me. And then there is a possibility of going from unconscious to conscious.

And it is this line that, as I have said many times, that connects the possibility of Do of the third body with the Fa of the second body and the Si Do of the <sup>for</sup> ~~third~~, that is, my physical body which will give the freedom ~~in~~ that kind of energy to go in different directions. And it is then that there is a possibility of opening up the road between my physical center and my emotional center or between my physical center and my mind. Then it can be reversed but not any other way. If I remain asleep, it will not happen.

I can of course, I can imitate. I can have a certain state of my physical body and I say, "Now I wish to think." What? In accordance with whatever my body represents? Who ~~never~~ ever heard of it?

I walk fast. Do I get the feeling that I have when I have a feeling that I want to walk? But when I wake up, then there is a possibility of the three centers starting to function on connection with each other. Then, when that road is open, I can then, when I am awake, assume a position of myself in a physical state and, because of my awareness, I will start to feel. Try it. You will see. And you will see as soon as you fall asleep, the connection is broken, the gate is closed and again it is a one way street.

Things have to be explained in the right way. Otherwise, you can never work with it. You will come, sooner or later, to an impasse. And, at that time, you may have a question. If that question is not answered, you will go down the drain. You will lose interest after a little while. And the whole point of work is to come to the place where you really can continue and when you know once and for all that the interest you have, you will never lose. But it is necessary to understand this in ones own octave of development; that for that I have to work, prepare, Do Re Mi. And then, perhaps at that Fa, if I can ever bridge it, with all my wishing for the sun, that then I could be at Sol.

It is the real solution. And we are trying now honestly to work for that and to create such conditions for ourselves in such a way that it become paramount; that we wish that at times and nothing else. And that we can be in such a wish to wake up, at times, be undivided; that the intensity, the real desire has to be there at moments. At such moments, God could be with us but only then. Do not think that life will continue just as usual and that a little bit here and a little bit there will help to make you conscious. One has to remain absolutely clear and honest regarding this. It is not something that will be given that easily. You have to fight and remember all the time, for yourself, that such a fight is necessary. Otherwise, what is seriousness

in life? What is it really, if I wish to take a responsibility for life, who am I to dare to take a responsibility for something that is, at the present time, not even my own? I must know that. I must know that in my ordinary unconscious existence, that what is now represented by what I call my life, is not at all my life. It is a form, a spark and it is something that flows thru me at the present time, and it is quite right for the purpose of the manifestations on earth. But when I try to evolve, when I try to put life in the proper place, when I try to place God in the proper relationship towards myself, if I try to see myself in relationship to the possibility of what I ought to be and when I am honest, I know I am not. Then I will take on an ~~anxious~~ attitude of what can I do to put that life, which I know exists and which I acknowledge, what can I do to create the conditions belonging to that?

It is sometimes as if I want to build a house to receive a guest. And I do not know very much more about the guest than only that ~~xx~~ I know that in the presence of that, I will be unable to speak. And still, I will prepare to the best of my knowledge so that if the guest comes, that I will not be ashamed.

Do I, if I really wish, if I look at my life, and I see that there is a necessity of manifesting life in a certain form more belonging to that what really could exist and about which I sometimes dream and where I wish to take that kind of responsibility, hoping that someday I will be worthy of the manifestations of that form, then ~~from~~ I see that my present life, my personality that is so dear to me and about which I am so proud, is actually in the way. That is, it is not functioning correctly.

It is as if, as if I am a pipe of water and it is rusty and whenever the water comes thru the pipe, it is rusty water. It is not clean. Sometimes it is very dirty. Sometimes, if it runs a long



time, it becomes a little cleaner. Sometimes there are still little pieces of iron in it. I myself am like an iron pipe and I have been subject to decay. The longer I have lived, the more decayed I am and I have become because my unconscious state has accumulated and it has crystallized at the present time in certain ways where it is extremely difficult to take even a little rust out of the pipe, let alone making pure water. And still, this is the problem. Life is the water but I dirty it. Gurdjieff explained it very well. I am a blank sheet of paper at birth and everybody scribbles on it and they dirty it and that is me. And it is not anything that would make me hopeless or that I say when I cannot work with that because it is too difficult. I try maybe with my fingers to rub it out and it does not work. "Right, I try an eraser and maybe that works a little bit but it is only a pencil eraser. Maybe I have to use an ink eraser. Maybe I have to have some fluid that will undo and actually make me a little bit more white. Maybe I will never reach the state of a purity of whiteness. Maybe it will only be a little grayer. Maybe that what is life in me will flow thru and perhaps will not as yet be the way it ought to be before I do. But, at least, I will make that attempt, that during this particular period, I will work on the purification of the channel thru which my life flows so that there is <sup>very</sup> a little of that what U now call my personality attached to that what I represent and wish to represent as a manifestation of, let's call it, God, if life is God.

What is my concept of these ideas when I myself am already in such ~~xxxxxx~~ a state that I really cannot think clearly? This process will constantly decrystallize myself and solving, dissolving and recrystallizing and dissolving. I have called it once fractionation. It is this necessity that I constantly am willing to boil myself up.

let it die down, boil myself, let it die down, until finally something more pure can evolve at the expense probably of all the impurity so that the total quantity of myself may not be the same as what I started out with as raw material. But who cares about the raw material that is not essential? When something becomes gradually an elixer, that kind of gold, that kind of Phoenix, maybe then there is a possibility of arising from the ashes of that what is not personality into the realm of an individuality which, at that time, can live and really answer to the call of God. ~~xxxxxxx~~ If that could exist, then I would work. But I must know how to work and I must be patient. It cannot be done overnight. I have to undo this tremendous heavy weight of myself.

I am aiming at the possibility of becoming lighter and lighter because, in that direction, I know that is where the density ~~and~~ is and where it should go. And if I free gradually myself of all these little bondages which are now attached to me simply and hold me down, if I gradually, day after day, time after time, whenever I can, whenever I remember, whenever I can work, whenever I can put to practise that what I know, then maybe gradually these things will dissolve and I will have a possibility of becoming lighter and freer and actually realize that I am not in prison ~~any~~ any longer.

Maybe it is an aim. Maybe it is worth it. It is worth it if once or twice I have tasted of that kind of water. Then I will never thirst any more. That is water without the little iron particles of my personality, of my self-love, of my vanity, of that what I now call myself.

How can we work? How can we help each other? How can we provide for each other opportunities that we are reminded simply because of the presence of the other who, at that time, may make an attempt.

Then for us also acknowledging that and say, "Yes, I will also try because you try because we all try."

What is a school? A school is that. And do not think that you have to go and sit under a palm tree and listen to a guru. We can create that kind of a school. It does not mean you have to go to Essentuki for six weeks. There is plenty of opportunity at the present time to function as if we are in a school; as if when you get up in the morning and you remember and you see others in your mind's eye and you feel it with your heart that you belong.

What is it we are interested in after all? It is our life, isn't it? It is something that we feel in ourselves that has to be done and that has to be done now and that we must do. If we don't do, we die like a dog and we will, of course, we will all die. And maybe we could die a little bit like a man. Maybe a little man, maybe a little larger. I do not know. Who knows this? But at least I do not wish to die like an unconscious human being. If I feel this with all my heart, if I feel that with others, if I have the attitude towards others that they are in that sense also interested, then I will help them. Then they will help me. Then I will create I and others with me, create among us the possibility of a certain love of understanding. Something, when someone mentions the name, "Ah yes," as if I would say, "He is my brother." Then I have a school within me, with all the people that belong to that class, all the people who belong to the class of work, who belong to the class of wishing to be honest, all who belong to the class of wishing to understand each other and who are striving to stand each others manifestations.

So that then, when I wake up in the morning and I remember maybe two or three and I remember them not only kindly, but I remember them wishing them to work like I wish to work; asking them for help like I would give them, whatever there is, the best of me, to try to help them as if they die, that then I will help them to live a little longer. And not so much because when I do that they will help me.

It is not a question of that kind of an exchange. It is a question of when I am a sun, I must shine. When I represent life, I must live. This is the constancy of one's own life that I, when I am alive even in an almost miserable state, that I will ~~xxxxxxvxxxxxx~~ still continue to wish to live and that I will protect myself against all kind of dangers. If I can have the attitude ~~xxxxxx~~ wishing to make up that I will protect it, that I will see it when it comes that I become responsible for it, that I will with the intensity which is there in me of preserving my physical body, I will try to preserve that what I call my Keesjan Body; my possibility of a Soul. If I have towards that the care as if a mother wishes to educate her child. It is my child. It is my body. It is part of me in which I myself, my personality, became the passive force awakened by ideas of a different kind of nature which fortunately, let's say, smiled on me and out of such a union, Keesjan started to grow.

Why is it that I feel at times that I become worthy of carrying such a body? What is it that we can understand of each other, instead of seeing our ordinary physical appearance and ~~xxxxxx~~ liking it and disliking it? If we could get free from it in such a way that, instead of seeing that, we could see the attempts, that we could recognize that what is alive in all of us when we wish to work. That attempt which is noticeable by the ~~xxxxxxxxxx~~ possibility of a growth of something different which, Thank God, has not as yet the manifestations of our physical appearance, but which is for us even from our standpoint, nothing else but a spiritual value, not as yet solid by our definition.

If we could see this in each other, as if we then, on that basis, could form another something of a human nature. I call it Great Nature; not nature, but Great Nature. That is, God-like, in His name, but great because it is not nature itself. It is great Nature. It belongs to the atmosphere which is above the line dividing

unconsciousness from consciousness. It belongs to the Sol La Sa of Koodjan. This is the aim. If I can see that, that is, if I could become aware of that is someone else like I could become aware of it in myself, then I have a meeting point. I have said many times: if I can see the aim of becoming conscious, if we could recognize that in each other, we would, on the basis of that, really understand each other.

It is a little vague if I say aim. It is not as vague when I say spiritual life. And that could become manifest and that could be there when I wake up in the morning and I think of my class, my class of a certain year; a class of graduation in the years of our death. This is the number of our class. And each person probably has a different number because the year in which we all will die most likely will be quite different. At the same time, that death year is our class number. That is what unites us. And, on that basis, maybe we can work; the realization that that is in store for all of us without exception. Maybe then I will come to myself. Maybe then I may be partly happy to be alive and partly sad that some day I may have to give up this life. And maybe with that, perhaps life could continue if I really wish. But even at that, that is not enough of an aim because I put too much in the future. The aim is now. The aim is at the present time, as I say, when I wake up in the morning and I wish then to be a member of a class graduating some time in the future.

And now we are learning. We are studying. We are finding out all together and we are finding out the same thing. We are finding out that all of us are mechanical; that all of us have a difficulty; that all of us must work; that all of us, regardless of where we are and in what particular state of life we live, that we have to overcome our own difficulties all in the same way. We may start in a

little different direction, at different stages at different little levels, maybe intellectually, emotionally or physically. What is the difference? In the end, one, two and three will be combined into one hunk of flesh with a little bit of an emotion and something we call mind. And that is us, trying to work for something, the completion of one body to its fulfillment and the ~~formation of the~~ ~~third body~~ formation of the ~~third body~~ more or less towards its completion of which there is, at the present time, very very little.

That is as aim among us, when we wake up, when we wake up for the second time and then we realize we sit in a school. We work. What is a school? That we wish to learn, that sometimes we are inspired, wishing to learn; that sometimes it depends a little on a teacher who can help at the proper time to say the right word. But, for the rest, we work. Nothing will even be given, regardless if the windows of the schoolroom are furnished in gold. We still have to work. This all of us know. This, when we realize it, becomes a difficulty. It also looks as a problem. And then the dependability on each other may sometimes wish us to telephone or to say something or to have some kind of a contact or to read what we many have written ourselves in moments of distress, in moments of recognition of eternal truth for us, when we were facing life and when we had to make up our mind and our heart: Do I wish? Can I? Do I really want to reach God? Do I really want to face that problem? Do I want to solve it? Do I want to make my life into something that I believe in? If I really could do it, would I do it?

Many times we will come to that question. Do I really want to wake up? Maybe we are shamed into it. Maybe at times we are really very good. At times we are meek. At times we really, we know that we should do something. At such times, write it up. "I



wish to work". I sign it in blood. I put it away; not in my heart but much deeper, in the holiest of the holiest place, that what is essentially essentially me. There I put it under lock and key, double lock and key. I am the only one who knows how to open that safe. And, at times, I open it when I am alone as if I am like a miser, not wanting anyone to see that what is my treasure. But it is my treasure because I have sealed it with blood of my own. I have given something of my ordinary existence and, with that, I can expect and I hope and I not only wish but I know that that kind of payment will be followed by a gift; and that instead of the blood that I give, I will receive Habledzo in which is necessary for the existence of my Keadjan Body.

I must transfer everything that I have now and that I would like to call my own as if it going back again to its source and then returning to me, maybe under a different name. But if I am willing to give up now and let it return and I say, "I am free from that, this, this. You can have it; you can have it." As if I put all of my possessions of that what I think I have in the hands of God for safekeeping. And then, at the proper time, when I have prepared a house, I say, "Now I can get my furniture back." Then I go and I say, "Can I have that chair? Can I have that desk? Can I have that filing case? Can I have this quantity of intellect that I used to have for certain purposes? Can I have it now because now I am worthy? Can I have it now because now I am worthy to use it in the right way of knowing how to think? Can I have energy for my feeling which, at the present time, I will no longer dissipate but I will use for purposes of that what is furnishing something of a different kind of nature?"

This means I give up; I ask back. It means I observe; it means I participate. The experimentation is: I live. I live with that

what is now new, what has a different color, what is more, let's call it God. It is idiotic to call it that way. We have no notion about it. It is something probably that is less and less subject to the laws of Earth; 48, 96, I do not care about the number. But it is lighter and it is less dense. It is not as bound. It is maybe planetary level, maybe it is solar level inspired. Maybe it is a long, long way off from the real cause of His Endlessness or the Absolute, the Positive Absolute. At the same time, it is that same quality.

Some where I read about the original quality of light and how it is reflected on a mirror. This is the first world and how it is reflected from that mirror onto another world. That is the second world. It is another mirror. It is reflected. It is a little bit further removed from the Absolute. It probably is not as bright any more. Nevertheless, it is the same light. And it goes from that mirror to the third and the fourth and the fifth and finally it reaches a level, also the same light, also a mirror but it is Earth. There is not so much. But the quality is still the same. It is still God, as if God exists in multiplicity and still is one.

These are the problems we face, if, at a moment, I can become that what I am; at that moment I am in direct relation to all the mirrors and the source which make me live. That I call God. But then, when I continue to live, I have a little bit less, a little bit less; finally I am back on Earth.

I must make such efforts. I said it once, if I, at the moment of my existence, be in relation towards the possibility of a vertical line rising perpendicularly to my line of living, then I will reach at that moment Heaven at a certain place and a certain level. I do not know planets or sun or Milky Way. But, in any event, the direction is there. How high I will go or climb on that vertical line depends on the kind of explosion which takes place at the

moment of my consciousness. If that kind of shock, that kind of a wish, that kind which takes me up entirely as I am, that in that moment of fusion I will reach the highest that is possible for me.

This is life. That is how life can change. That is how life could become for one if one really wishes. That is why we need each other to help to be reminded. We try it alone - we run into a ditch, no doubt. We run out of oil. We run out of gas. All kind things happen on the ordinary road. It is not paved. And it is necessary not to have it paved. It is necessary to have the difficulties, to overcome them. Part astra, ad astra. Otherwise we never will go to the stars. But we must realize that instead of denouncing and criticizing the difficulties we have, that that is in the last instance the only means for us. If we sail with the wind, the wind gets us there, not us. If we sail against it, we can get there regardless of the wind.

If man exists to become conscious, he has to remain man. And there is no use wishing to be an angel. We are not even entitled to wish to be God unless we work. And this is the whole purpose of nature, of the world, everywhere, force against a force with my in between directing one or the other. Then as such neutralizer, I understand the positive force which pulls me up. I understand the negative one which drags me down. But I will remain inbetween and use both as friction in order for myself to grow. This I remember when I wake up in the morning. I face a day. A day, I say, full of opportunities. I do not know how many I will use; maybe a few. When I use them, use them right. Use them complete. Do not do any half way work. Either yes or no. Not lukewarm. If I think of work - good, work at that moment, intense, as well as you can. Really come to yourself. Do that as long as you can with force; that is, with your heart, with a real wish. Then, when it runs out, do not

work. Forget it. Wait until maybe it comes. Maybe until you make it. Maybe until something happens fortunately and then when it can, when it actually can live, give it life. And if you cannot do that as yet, do not force yourself to do that, but surround yourself with the possibilities which in the end will create it. How can I, when I create the conditions which are conducive to work, how can I avoid working? It will come. The more I make an attempt, even if it is not immediately translatable into the actuality of my conscious existence, I prepare the soil in which the ideas and the thoughts and the feelings will come. I am, in that sense, the creator of my own possibilities. I am the creator of my own world. If I allow myself to be deviated, to be effected, if I allow myself to be taken, naturally I will be taken. If I oppose it, if I do not want to read the funny papers, do not read the funny papers. But if I allow it, I will become a funny paper. If I allow drugs to take hold of me, I will become a drug; I will be a drug on the market as far as this work is concerned. I will be absolutely useless. But if I fight, I will and can become a man. Then maybe I will wake up. And what it is true of drugs, it is true of all kind of excesses and nonsense and stupidities which, at the present time, we are so fond of. All of us have it. Do not think for a moment that anyone of us is free. I think simply we call it by the name of drugs. Alright, we understand it: indulgences, if you like, giving in, laziness, certain form of smugness, certain form of thinking that I am entitled. To what? To three meals a day and some sleep probably if I understand my body.

What do I do regarding my feeling to develop them? To make them a little wider; to include them in a world of my own? And as far as my mind is concerned, I still am very much interested in gossip, in all kind of foolishness, in all kind of mental so-called gymnastics. Try to think about what does a mystic do. He really wishes. His time is

spent in one direction. The ~~Secret~~ Cloud of Unknowing: I do not know if you know the book. How does one spend ones time, when one is actually effected with a wish to grow? How do we pay hámage to Gurdjieff if we say we are grateful that he existed? What is it that we do to make us remarkable?MM

Much to be done. Much to be said. Much to be thought. ~~Myself~~ maybe we can, each of us to the extent of how own ability. It is not a question of comparing ourselves with each other. One may be here and the other may be there. What is the difference? When I cry I am not interested in someone else crying even if it is said that it is nice to cry together. I doubt it very much. When I am really, really in pain, I do not care who else is in pain. If I face death, I do not care who else dies. But when I am alive, I have that responsibility for that life as manifested by me, as manifested by others. And again, the whole picture changes because of the introduction of light as against darkness. The picture changes because in principle life is different from darkness. There is not comparison. Light has an absoluteness. Darkness has a nothingness.

The question is ~~what~~ what I wish. Ultimately, I know philosophically, that even in that light, I will have to face darkness. I will have to understand that Positive Absolute and Negative Absolute are the same. I must know that being as being and being as action also is the same. But these things are philosophical. I have my life. This is what I call my life. I do not say, "I have my death." I ~~shall~~ have an activity, I have a feeling, I have a mind. These are the functions I have. I am not negating them. I have -?-. They are there. I live them. That represents for me the possibility of how can I now use them for the purpose which once and for all I must make my aim and set out with that in mind; that that something in my heart wishing that I could really grow up and that my desire not to remain a child but that I ultimately hope to

be able to walk and that U can at times go in a certain direction which I wish and that there is something in me that says, "I can die because I know. Having suffered thru all this, I am thru. I now wish to go home. Maybe we can but we must help each other on that basis. Only on that basis can we do away with this what usually happens; the criticism, the losing oneself; always saying I am a little better or so and so should not do this or that. And, once and for all, I tell you the hell with such ideas/ Work for Heaven for yourself; Heaven within you, Heaven on Earth, Heaven that is within reach, Heaven which has to do with what your right hand finds to do, with the emphasis on the doing and not on the thought and not on the feeling, but the combination of everything within one for that one aim to reach a level of being which is, at the present time, not natural. Maybe unfortunately, but nevertheless which is the aim to get away from Earth and then to return to be what we can be if we really wish with all our heart.

Whoever has tasks tonight continue for another week. Report on it next week. Try to remember during this week a little bit what we talk about. Try to remember in your own attitude when you are by yourself, to make up your mind what you really wish. To say, "I want to work" or to say, "I do not want to work", or to say, "I wish to work but I cannot, what can I do?" And that kind of real wish that comes from the necessity of wanting to live, that then maybe you will find a way. I am quite certain you will find a way because we all know more than enough about how to work. We know, we know it very very well. We know it even to the extent that we could convince someone else and tell them, "This is work. This is what Gurdjieff means." And yet, at the same time, it becomes for us as if we are accusing ourselves, as if, when I can tell someone what to do that I know in my own heart that I am not doing it. And that that is, if I dare to continue to tell, that I put myself under the obligation: I must now do. And if I do not do, then I must



not tell. try to remember. Watch your words. If you wish to talk about work, very good. It is one of the means of helping maintain it. But do not talk about it flippantly. And do not be a hypocrite while you talk and do not say things that you know are not your own experience. If you have such a desire to talk, experience it first. And then are you allowed. And, in the meantime, all of us try to work to the best of our own individual understanding; putting to work, putting to practise a few little thoughts which are very clear: to be objective, to see oneself, to accept myself as I am, to be impartial to myself while I see myself, at the moment of becoming aware of my existence to see myself without criticism, without classification, without wishing to change, to take myself as I am. And then, in such a prayer, I say, "So help me God." Then I am because I can be. Good night everybody. Maybe we see each other again next week I hope.

TUESDAY MAY 7, 1963  
Played July 18, 1963

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